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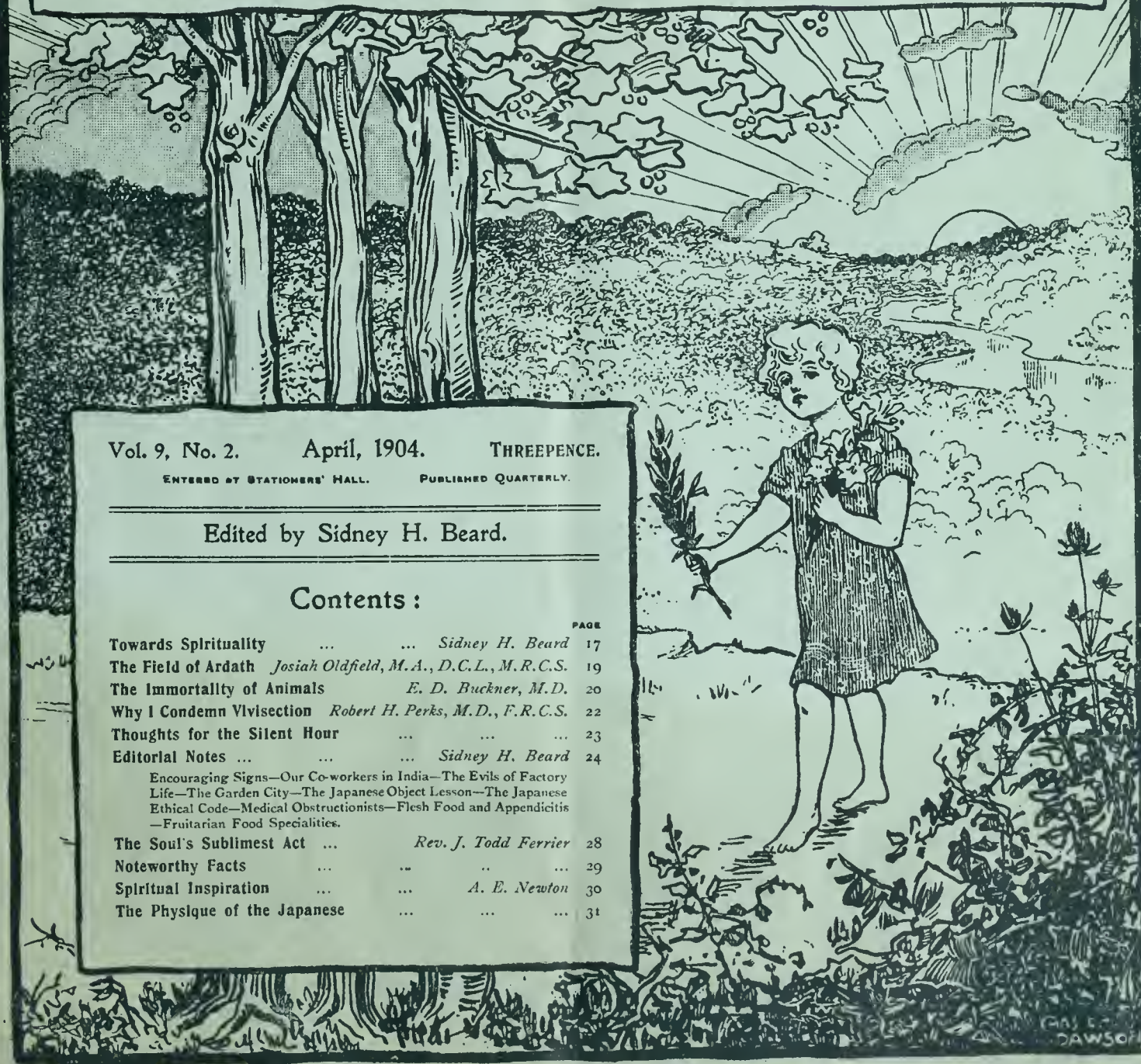
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# THE HERALD OF THE GOLDEN AGE.

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To hasten the coming of the Golden Age when Love and Righteousness shall reign upon Earth—by endeavouring to promote universal benevolence, by protesting against all social customs and ideas which hinder its advance, and by proclaiming obedience to the Laws of God—*physical and moral*—as a practical remedy for the misery and disease which afflict Mankind.

To plead the cause of the weak, defenceless, and oppressed, and to deprecate cruelty, and injustice, and all that is opposed to the true spirit of Christianity.

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All Official Correspondence in connection with the general work of The Order of the Golden Age should be addressed to the Hon. Secretary. If letters are addressed to the Editor delay may occur in the acknowledgment, as he is sometimes away from Headquarters.

The only official address of The Order of the Golden Age is Paignton, England, to which all communications should be sent.

Cheques and Postal Orders should be made payable to Sidney H. Beard.

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Readers of this Journal who are in sympathy with the ideals that are advocated in its pages, are invited to persuade their friends to become subscribers. Many more converts to the principles which underlie our Movement could thus be won.

This Journal is supplied regularly to over a thousand Public Institutions in this and other lands, such as Free Libraries, Institutes, University Colleges etc

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## Towards Spirituality.

**O**ur efforts to hasten the Coming of the Humane and Spiritual Era must include more than the advocacy of certain essential reforms and the combating of certain germinal evils, even though such "spadework" may be absolutely necessary as a preliminary to any substantial social amelioration.



While we manifest the genuineness of our desire to bring about harmonious conditions and the accomplishment of the Divine Purpose concerning human upliftment, by faithfully engaging in the somewhat unpleasant task of deprecating the debasing, cruel, and health destroying customs of our contemporaries, we should ever remember the necessity of exalting the ideal of a truly cultured and spiritual life, and of helping others up the steep path that leads to those higher planes where the fruits of the Tree of Knowledge may be freely gathered.

For nearly all the transgression, suffering, and heart-sickness which we see around us, result from popular lack of understanding of those things upon which our peace and welfare as human beings chiefly depend.

Law is ever violated because transgressors do not realize the folly of such action; and as human souls grow truly wise and enlightened they cease from sinning. It is simply a matter of mental and spiritual evolution.

Ignorance and elementary development are ever accompanied by mistakes and shortcomings, and by consequent penalty; and the only remedy for such manifestations of individual or racial unwisdom is *spiritual education*.

For Freedom from moral, intellectual or spiritual bondage, whether partial or complete, can only come through the revelation and apprehension of Truth.

We may, however, find cause for hope in the thought that a great influx of illumination is being experienced in this world in which we live.

The gross darkness in which our fathers and forefathers groped and stumbled, and which still envelopes vast multitudes of those around us, is being rapidly dispelled.

### For God is still speaking!

Ministering spirits, both incarnate and ex-carnate, His chosen instruments and message-bearers, are actively working to dispel the mists of erroneous conception which becloud human minds; and, consequently, our ethical ideas are being enlarged and our racial ignorance and undevelopment are being overcome!

The means of communication between His servants and saints in the spiritual world and those who are still fighting their way upward amidst the adverse conditions of this mundane state—which are clearly recognised throughout the Bible, and the existence of which are either distinctly affirmed or inferred in numerous scriptural narratives, as well as by the teaching of Jesus and His most spiritual followers throughout the centuries—still exist; the channels of spiritual telepathy and inspiration are still open. And intercourse is still taking place.

Though our conventional religious teachers may deny these facts and repudiate all the phenomena of the Higher Spiritualism of these modern times, their negative teaching concerning this matter is of no real moment, for such denials can only be uttered from the standpoint of traditional and exoteric thought—not from that of personal experience.

Men who have not thoroughly studied a subject, and especially a subject of such deep significance as this, by careful investigation of the vast mass of accumulated evidence concerning it that is available, are not qualified to dogmatise about it.

The testimony of any thoughtful, well-informed truth-seeker of balanced mind and sound judgment, who is able to say "I know, I have seen, I have experienced, I have

"There is a transcendent greatness of life into which every soul may and should enter."



heard many reliable witnesses," is of greater force than the denials or deprecations of a whole hierarchy of Doctors of Academical Divinity, who admit, or whose words reveal, that they have no personal knowledge of the higher psychic phenomena, and only speak according to conventional prejudice on this matter.

God is still working by spiritual agency for the world's upliftment and enlightenment, and is using many instruments for the purpose, whether they be robed in the dense matter known as flesh, or in the ethereal, and generally invisible, matter which constitutes the spiritual body.

As He spake to our forefathers of olden time, so is He still speaking to-day.

Just as He sent forth prophets in the past, instructing them during sleep, and by vision, or by the direct overshadowing and inspiring influence of His Spirit, so is He sending forth His prophets now. And though their messages are delivered in the language of to-day, and are not couched in Oriental imagery, they are none the less pertinent and significant.

The "Voice" which was heard clair-audiently by His faithful servants in the bygone days, is still being heard by His faithful servants of this present time.

The "visions" of Truth, and of things past, present, and future, which were given to His message-bearers who were endowed with the gift of spiritual clairvoyance, are still being given to those who are similarly endowed and in like manner consecrated to the high service of God and Humanity.

The reformation of human thought and religious conception, which has been brought about so many times in the past history of mankind by chosen instruments who were fitted for the task—notwithstanding their personal deficiencies or shortcomings—is again being enacted in this twentieth century, so that the great work of human evolution may not be more than temporarily retarded by the tendency to racial and religious degeneration which is so apparent around us, and which seems to inhere in all corporate systems unless they are continually revitalized and renewed.

The incoming tide of spiritual knowledge is rising fast, and the waves of illumination can no more be hindered or stayed by the representatives of mental limitation and bigotry, than could the waters of the sea be stopped by King Canute.

For our human nature is such that, unless we be entirely of carnal mind, we instinctively respond to high ideals, and crave after definite knowledge concerning spiritual facts, psychic laws, and the immortal destiny that awaits us beyond the grave.

The 'Gates Ajar,' through which transient glimpses of the higher spheres have been obtained from time to time by earnest souls who have sought to know somewhat of the mystery of supermundane existence, are being thrown more widely open, in response to the increasing multitude of aspirants who seek to know more in order that they may be better enabled to direct, and more constrained to hasten, their footsteps towards the Celestial City.

The bonds that hold our spirits to these earthly tabernacles which constitute our temporal habitation, are for many, whose spiritual aspiration is intensely operative, being loosened, and, just as we leave our English homes from time to time to gain extended knowledge concerning other lands and other peoples, and then return to them again refreshed and more enlightened, so are some being permitted, during sleep, to enter the spiritual realm, and to return with increased understanding and realization of the things which God has prepared for those who love and faithfully serve Him.

And such experiences tend to create enhanced recognition of the sacredness of life, of the paramount importance of soul-culture and character-building, of the greatness of our individual responsibility and opportunity, of the majesty of divinely, ordained universal Law, and of the supremacy of Love.

It is our privilege to seek after scientific and definite spiritual knowledge; to turn our attention to things beyond and above the mere elements of religion; to cultivate, by earnest effort, the spiritual gifts which lie dormant within us; and to offer ourselves as instruments—willing, even though unworthy—to the Most High, so that we may possibly be chosen for the sacred work of spiritual ministry.

God is no respecter of *persons*—only of *character* and *merit*. And just as human administrators are ever glad to recognise and avail themselves of the talent and labour of conscientious, faithful and intelligent workers, so is the Divine Administrator of this world and its affairs ready to call such to His great employ.

And the work which yet remains to be done before this poor sin-cursed planet of ours can be illumined and uplifted to such a condition that the blessings of Peace, Health, Justice, and Happiness will become possible for all, is so stupendous that even the humblest volunteer for this service, whose heart is sincere and whose eye single, will doubtless be welcomed—and will, according to the degree of his sincerity and need, be aided with "power from on high."

The prayer "Thy Kingdom come, Thy will be done on Earth" is *destined to be fulfilled*, but the time of the fulfilment depends upon the degree of aspiration and practical effort towards this end that can be created.

Each one who embraces this Ideal, and exalts it either by voice, or pen, or life, or mental vibration, tends to hasten the approach of the Coming Kingdom.

And when all mankind (whether incarnate or excarnate) share the Ideal—or even the majority of them—the Kingdom *will come* in fulness and power.

And our world will be transformed; and pain and sorrow, and death will be overcome; and harmony will prevail instead of discord; and benevolence and kindness instead of enmity and cruelty; and all tears will be wiped away.

And the sub-human races will participate in the blessings of this great Redemption, their long martyrdom will be ended; and as they share man's beneficence and companionship instead of suffering from his tyrannous

oppression, they will manifest a responsive development of affection and intelligence that will gradually transform them.

And the opaque wall of separation which exists between those who dwell in bodies of flesh and those who now wear more ethereal soul garments, will become transparent; and the "communion of Saints" will be a *real* experience instead of a mere mental conception.

"The world shall yet become

The home of that great second Adam's seed.  
Christ-forms, both male and female, who from Him  
Derive their ever-growing perfectness,  
Eventually shall possess the Earth  
And speak the rhythmic language of the skies.  
And mightier miracles than His perform;  
They shall remove all sickness from the race,  
Cast out all devils from the Church and State,  
And hurl into Oblivion's hollow sea  
The mountains of depravity. Then Earth  
Shall blush with flowers; the isles and continents  
Teem with harmonic forms of bird and beast  
And fruit; and glorious shapes of Art, more fair  
Than man's imagination yet conceived,  
Adorn the stately temples of a new  
Divine Religion. Every human soul,  
A second Adam or a second Eve,  
Shall dwell with its pure counterpart, conjoined  
In sacramental marriage of the heart.  
God shall be everywhere, and not, as now,  
Guessed at, but *apprehended, felt and known.*"

Such a consummation is the chief end of our present existence and of all true religion; and all that we have and are, and all that we see around us, should be regarded as means to its attainment!

Sidney H. Beard.

### Love Thyself Last.

Love thyself last. Look near; behold thy duty  
To those who walk beside thee down life's road,  
Make glad their days by little acts of beauty,  
And help them bear the burden of earth's load.

Love thyself last. Look far and find the stranger  
Who staggers 'neath his sin and his despair;  
Go, lend a hand, and lead him out of danger  
To heights where he may see the world is fair.

Love thyself last. The vastnesses above thee  
Are filled with spirit forces strong and pure.  
And fervently these faithful friends shall love thee,  
Keep thou thy watch o'er others and endure.

Love thyself last, and oh, such joy shall thrill thee  
As never yet to selfish souls was given,  
Whate'er thy lot a perfect peace will fill thee,  
And earth shall seem the ante-room of Heaven.

Love thyself last, and thou shalt grow in spirit  
To see, to hear, to know and understand  
The message of the stars. Lo, thou shalt hear it,  
And all God's joys shall be at thy command.

Effa W. Wilcox.

## The Field of Ardath.

"Go into a field of flowers, where no house is builded, and eat only the flowers of the field. Taste, no flesh, drink no wine, but eat flowers only, and pray unto the Highest continually, then will I come and talk with thee.

So I went my way into the field which is called Ardath, like as He commanded me; and there I sat amongst the flowers, and did eat of the herbs of the field, and the meat of the same satisfied me . . . and I opened my mouth and began to talk before the Most High."—II Esdras ix, 24.

**I**t is wonderful to me to discover how the ages have always been full of prophets and seers!



One can hardly turn up a single continuous record of human thought and human development without finding somewhere or other a mystic light which seems to burst out quite suddenly from behind a bank of clouds, and which illumines right away back the pathway which has led men on from primeval

chaos to enlightened order.

Out in the trackless wilds wise men have learned to turn their faces to the sky, knowing that by the constancy of the fiery points in the firmament they can trace out their own journey road to their home.

The sky of the centuries, too, is studded with golden stars, and back and forward, whichever way we search, we may find by looking up, the glimmer of the golden nails in the sandals of the God of Wisdom!

Dark may some of the ages be called, barbarous and crass ignorance like rolling clouds of mist may have covered the land for years and blotted out even the remembrance of the mystic truths which had been delivered by the prophets of the previous ages.

Somehow, somewhere, however, a record has been made, and where the mists have again been swept away, the old lights shine out clear and true and tell their eternal story to all who will humbly kneel and learn.

Amongst the constellations of the sky of the ages there is one which has received but scant notice in these later times.

Just as Herschell re-discovered a great planet which had remained hidden from the eyes of the countless watchers during long ages, so, too, in these late days there is a band of eager souls whose eyes are strained out to catch the faintest glimmer of new stars to fill in the great constellation of Spiritualised Humanity!

The evolution of man and the gradual conquest by him of the higher realms of thought and power has been, and continues to be, the struggle which enthralled the spirit to the flesh.

Held down by chains from which he can find no escape, man is ever searching for the key to unlock his fetters.

It is only after long and vain searching and after many heart-breaking failures that he learns at length that there is *no* key to be found, but that he who would be free must *file out his own key* from the rude metal that lies around.



It may be but a small star which makes up the completion of the constellation; it may be but a tiny ward which will at length be cut to make the key unlock the lock.

The farther you go the more minutely must you search; every tyro can see the great Orion in the sky, and even the merest amateur can cut out the big wards in a coarse key. So, too, the great tables of stone with their living Ten Commandments stand out in the clear light of all great religions, and at once lift men up from groping in darkness into the glow of a starlit sky.

But their interpretation by later ages needs more than the coarse letter which kills.

"*Thou shalt do no murder*" is grand in its simple dignity, and yet the judicial experts are unable to determine exactly what is meant by "Murder."

In some inspirations the message that is given is "*Thou shalt not kill*," and here it is that the voice from the field of far off Ardath, speaks to us a word of interpretation.

"If you want to live the ordinary life"—it seems to say—"you may eat as you will, the flesh of the slaughtered ones is not forbidden to you—you may kill animals but not men."

"Sing aloud the jovial song, eat what you will and drink your fill, for on the morrow all shall die."

"Bring me flesh and bring me wine, let the dying ox and drunken butcher sit down side by side, for one of them dies to-day and the doom of the other is only postponed until the morrow!"

"But," it seems to add, "if you want to 'live the life' and to get into closer touch with the divine, which shall make all free, then must butchery and drunkenness alike be put away."

The field of Ardath! Thy drink shall be the nectar gathered from a thousand open cups. Thy food shall be the honey distilled in rich profusion from their myriad stores.

Thou shalt sip the dew from their bowls, and eat the sweet stems from their sugary cane.

Thou shalt winnow out the rich seed from its sun-kissed sheath, and with the fresh salad shall thy thirst be stayed.

The field of Ardath! The ripe fruits are nestling among the leaves and flowers, and the sweet incense of their aroma goes up as an evening sacrifice to the sky.

Oh, field of Ardath! Here it is that men shall learn the secret pathway by which spirit shall reach and speak to spirit and give to sorrowing humanity the mystic clue to the starry paradise.

Oh, field of Ardath! Here it is that the beefy man would starve and the porcine man would waste away; but here it is that the prophet sat and ate and "the meat" thereof "satisfied him!"

To those then who would approach nearer to the gate, and who would learn of the mysteries of the beyond, the message of the long past ages sounds loud and clear, "Come unto the field of Ardath and eat no food of slaughtered things, but of every herb bearing seed and of every tree bearing fruit thou shalt eat and shalt find stay and strength therein."

Josiah Oldfield.

## The Immortality of Animals.

A book on this subject, which will do much to increase humaneness and to bring about a better understanding of the true position of animals relative to man, and of their just claims to considerate treatment, has been written by Dr. E. D. Buckner, of Philadelphia.



It presents many facts which have not hitherto been recognised by the orthodox Christian world, and as the author bases many of his conclusions upon data found in the Bible, his work should commend itself to all our friends within the conventional religious pale who are desirous of apprehending the truth concerning the nature and destiny of our sub-human kindred of the animal world.

The information contained in the pages of this book, and its able presentation of the claims of the sub-human creation, are calculated to revolutionize popular ideas concerning man's usurped prerogative to maltreat or exploit any creature which happens to be of different form and less cunning than himself.

I feel that it should be upon the library shelf of every food-reformer, and of every advocate of humaneness in general and kindness to animals in particular.

The following extracts will give our readers some idea of Dr. Buckner's teaching, but I hope that most of them will not be content with these few paragraphs, but will be induced to obtain a copy of the book itself.—[Ed. H.G.A.]

Sages and philosophers of all ages have taught that man and the lower animals are animated by some higher principle than mere matter and motion, and that the principle called soul, or mind, is independent of the body, and is immaterial and immortal.

This gracious privilege of denying the right of animals to keep the soul their Creator gave them, comes from our *modern* theology, and is engrafted in the creeds of some of our churches. But whatever distinction has been made between the soul of man and the soul of animals has been made by *man* and not *God*.

It is a deplorable fact that many Christians are so accustomed to a certain creed and dogma of their own that they will adhere to it even at the sacrifice of the great moral laws of Love and of Mercy. We are too liable to forget that those who differ from us may be just as sincere and honest in their belief and just as competent to form a correct interpretation of the Scriptures as we are. And it must be admitted that after all possible scientific research, we can scarcely penetrate beyond the exterior movement of the material system; while the vast interior mechanism of nature is concealed and is in itself strictly incomprehensible by human knowledge.

The vain attempt to fashion a miniature model of the spiritual universe and limit God's beneficence to a fractional part of His creation must be abandoned, together with



all other narrow, absurd doctrines, if theology expects to keep up with modern philosophy.

The place man holds as compared with the whole universe of God's creation is humble beyond all statement of degrees. Man, considered zoologically and without regard to the distinct characters assigned to him by theology, simply takes his place as an animal of the mammalia class, and nothing more.

The Church teaches that man and the lower animals have to die, that all souls are immortal, and that all men have souls. This being admitted I am required only to prove that lower animals have souls.

The main philosophical hypothesis I present is that the same analogy of logic which can be adduced to demonstrate the fact that men have souls will apply to lower animals.

That all animals are dual beings possessing a double organism, the one structure being corporal, visible and tangible, the other incorporeal, invisible and intangible, is an assumption which cannot be disproved.

Man and the lower animals were made out of *the same chemical elements*, and were given life from *the same Creator*. That there are grades of being in both man and animals is obvious, but this does not change the Creator's design which has placed all under one common law.

Mind and matter exist in all alike, and though there may be a difference in *degree* there is no difference in *kind*. In proportion as the functions or relations are more or less perfect, animals ascend and descend in the scale of existence, but nowhere does God show any favoritism on account of such differences.

By the same analogy and logic which is used to prove by the Bible that men have souls, we can equally prove that lower animals have *souls*.

It is well to keep in mind that the Hebrew word for the soul is *nephesh*, and the Greek word *psyche*. The two words mean the same thing, and the Greek word *psyche* is the only word in the New Testament which is translated soul.

When God created the lower animals and mankind He included all in the same benediction and "blessed them" and pronounced them "very good." And in this connection I wish to call attention to the fact that man and lower animals had provided for them the same kind of food, all of which was vegetable. There was no preying upon each other, and no death, but all lived at peace as one great, happy family.

As to what methods were used to impart life to the other animals and to Eve we are not informed. But to say that God used one way for lower animals, one for man and one for woman, when all were made of the same chemical constituents, would be contrary to any system of analogy known to reason.

No animal could live without the breath of life, and as the divine writer said nothing about the manner of its being imparted, it must be assumed that God breathed into the animals and woman the breath of life and they became living souls. Any other assumption would be illogical.

The Bible plainly infers that whatever process was involved in bestowing the breath of life in the case of Adam was followed with all other created beings. In reference to the flood, the inspired writer in Genesis 7, 21, 22, says: "All flesh died that moved upon the earth,

both of fowl, and of cattle, and of beasts, and of every creeping thing, and every man, *all in whose nostrils was the breath of life*."

In Genesis 2, 7, when the divine writer speaks of Adam, the translation is correct, as it reads in the Hebrew, *Nephesh chayah*, which translated into English means a *living soul*; but there are nine more passages in Genesis where the *same Hebrew words* are used, but as they refer to *lower animals* the true meaning has been perverted by the English translation.

We read: "God said, Let the waters bring forth abundantly the moving creature that hath a *living soul*." The Hebrew text reads *nephesh*, soul, and *chayah*, living, and the English version has it "life," but on the margin of many Bibles "*living soul*."

Again we read, "And God said, Let the earth bring forth the *living soul* after its kind, cattle and creeping things and beasts of the earth." This is the proper reading, but the English version has it *living creature*.

I will call your attention to one more passage in this connection: "To every beast of the earth and to every fowl of the air, and to every thing that creepeth upon the earth wherein there is a *living soul*." The Hebrew text is given in plain words *nephesh chayah*. The English version gives it "life," but in many Bibles in the marginal reading it is rendered a "living soul." I have before me a Bible, published in 1867 by the American Bible Society which gives in the margin the words "living soul" in this last and two more similar passages. I recently examined a large number of Bibles in a repository and continued my researches until I found one hundred giving the words "*living soul*" in the margin where the word "*life*" is used in the text of the English version.

Rev. Dr. Bush, in his commentary on Genesis, makes the following plain statement: "The phrase 'living soul' is repeatedly applied to the inferior order of animals. It would seem to mean the same when spoken of man that it does when spoken of beasts, viz., an animated being, a creature possessed of life and sensation, and capable of performing all the physical functions by which life is distinguished, and we find *no terms in the Bible* to distinguish the intellectual faculties of man from the brute creation."

I will call the reader's attention to two more passages wherein the word soul is translated as it should be. In Numbers 31, 28, God said, "Levy a tribute unto the Lord, *one soul* of five hundred, both of the persons, and of the beeves, and of the asses, and of the sheep." In Revelation 16, 3, we find these words: "Every *living soul* died in the sea."

It would be useless to continue these quotations as the reader can see that, if I am correct, the Bible, without the shadow of a doubt, recognizes that animals have living souls the same as man.

As Solomon says of man and the lower animals, "They have all one breath, so that a man hath no pre-eminence above a beast."

We are morally bound to respect the feelings and rights of animals as descendants from the same Creator, even as we do those of our human associates.

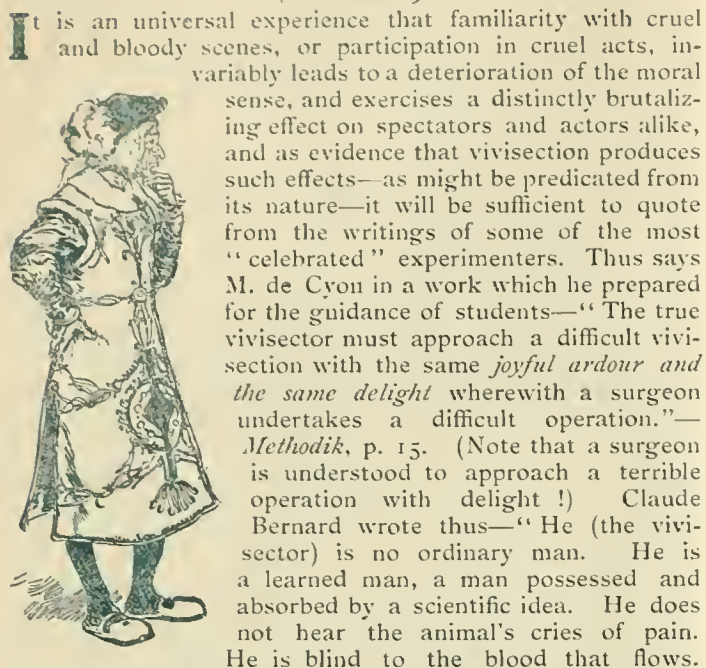
In view of the common destiny of man and the lower animals, and their equal sensibility to pain, it becomes evident that man, as guardian, is under a moral obligation to be kind and merciful to lower animals as well as to his own species.

The book can be supplied from the Publishing Offices of The Order. Bound in cloth (291 pages). Price 5s. post free.



## Why I Condemn Vivisection.

By Robert H. Perks, M.D., F.R.C.S., Eng.  
(Continued.)



It is an universal experience that familiarity with cruel and bloody scenes, or participation in cruel acts, invariably leads to a deterioration of the moral sense, and exercises a distinctly brutalizing effect on spectators and actors alike, and as evidence that vivisection produces such effects—as might be predicated from its nature—it will be sufficient to quote from the writings of some of the most “celebrated” experimenters. Thus says M. de Cyon in a work which he prepared for the guidance of students—“The true vivisector must approach a difficult vivisection with the same joyful ardour and the same delight wherewith a surgeon undertakes a difficult operation.”—*Methodik*, p. 15. (Note that a surgeon is understood to approach a terrible operation with delight!) Claude Bernard wrote thus—“He (the vivisector) is no ordinary man. He is a learned man, a man possessed and absorbed by a scientific idea. He does not hear the animal’s cries of pain. He is blind to the blood that flows. He sees nothing but his idea.”—*Introduction à l’Etude de la Médecine Expérimentale*, p. 180. An awful picture, to quote a recent writer, of a man besotted with a lust of knowledge, just as murderers are sometimes besotted with a lust of gold: the one as pitiless and as regardless of all law as the other.

Again, note the answers given by Dr. Emanuel Klein, one of the most active of vivisectors in England, and who is still working here, to questions put by members of the Royal Commission, 1875. (I give only a few extracts):—

Asked by the Chairman of the Commission (3539): “When you say that you only use them (*i.e.*, anaesthetics) for convenience sake, do you mean that you have no regard at all to the sufferings of the animals?”—“No regard at all.”

Asked again (3541): “Then for your own purposes you disregard entirely the question of the suffering of the animal in performing a painful experiment?”—“I do.”

Asked (3546): “Do you believe that that is a general practice on the Continent to disregard altogether the feelings of the animals?”—“I believe so.”

Asked (3553): “But you believe that, generally speaking, there is a very different feeling in England?”—“Not among the physiologists; I do not think there is.”

Asked (3739): “And you think that the view of scientific men on the Continent is your view, that animal suffering is so entirely unimportant compared with scientific research that it should not be taken into account at all?”—“Yes, except for convenience sake.”

These replies indicate a deplorable callousness to suffering in the speaker himself, and he admits that in his opinion many English vivisectors feel and act as he does in this matter.

Such damnatory testimonies might be largely multiplied, but these will suffice to illustrate my point, and fully justify the late Mr. Henry Lee, F.R.C.S. (Senior Consulting Surgeon to St. George’s Hospital, London, and Lecturer on Pathology and Surgery to the Royal College of Surgeons, England) in his opinion that—

“The hands of the vivisector, by the repeated use of morally unlawful things, gradually become hardened, and a kind of creeping paralysis finally extends to the vital parts. We have it on evidence before the Royal Commission that, while interested in his experiments, he thinks nothing of the animals’ sufferings, but, which is of far more importance, common experience shows that as a rule he is quite indifferent to the mental and sometimes bodily sufferings which the record of his experiments produces upon a large section of the public.”

In the light afforded by these extracts, it is manifest that the growing practice in our Medical Schools of demonstrating the elementary facts of physiology by experiments on living animals, before classes of young and impressionable male and female (!) students, cannot be otherwise than productive of grave moral evils, and this amongst precisely that section of the rising generation (the medical) whose ethical and altruistic ideals should be of the highest, if they would prove themselves worthy of their profession and of the confidence reposed in them by their fellows. The opinions of many well-known physicians testify to the reality of this danger. I give a few only:—

“I would shrink with horror from accustoming large classes of young men to the sight of animals under vivisection. I believe many of them would become cruel and hardened, and would go away and repeat those experiments recklessly. Science would gain nothing, and the world would have let loose upon it a set of young devils.”

DR. S. HOUGHTON, of Dublin, in evidence before the Royal Commission.

“Watch the students at a vivisection. It is the blood and suffering, not the science, that rivets their breathless attention.”

PROF. BIGELOW, late Professor of Surgery in Harvard University, in paper read before the Massachusetts Medical Society.

“In the hands of the teacher it may be rankly abused; of scientific pursuits it is the one most liable to error; it suggests no end to itself, but seems to grow by what it feeds on, becoming by repetition and contest more and more extended and multiplied; . . . and for all such reasons . . . is calculated to lead to what would be designated intellectual and moral evil.”

SIR B. W. RICHARDSON, *Biological Experimentation*, p. 138.

And as long as seventy years ago the celebrated Dr. Abernethy, the contemporary of Majendie, said: “Vivisection has the direct effect of deteriorating the moral sense: and once the moral sense is destroyed, it is impossible to foresee the consequences.”

Further, the attempt to gain knowledge respecting the processes of human physiology and pathology by the vivisection of the lower animals is radically *unscientific*. In respect to the former, because the abnormal conditions (pain, shock or anaesthesia) under which the experiment is conducted necessarily vitiate any conclusions which may be drawn from it, as Sir B. W. Richardson observes in the work just quoted above—“It is utterly impossible to observe natural function under the shadow of pain either in man or animal;” and as regards the latter branch of investigation, it is well-known that the reaction of the lower animals to injury, induced disease, and drugs, differs greatly both in kind and degree from that of man to the same agents, so much so that it is notorious that in all such investigations the results have been confusing and contradictory (and therefore worthless) in the highest degree; in plain words have served to darken knowledge rather than to reveal it.

Claude Bernard, master-vivisector as he was, voiced his opinion on this point in one of his lectures, by advising his students, whilst pursuing the study of human disease, “to forget all that they had ever learned from vivisection.” And many vivisectors, both in the past and to-day, have used this very fact, *i.e.*, the impossibility of obtaining reliable knowledge of human diseases, etc., through experiments on the lower animals, as the ground of their advocacy of, or apologies for, human vivisection, many cases of which have come to light in recent years; some indeed have been published by their authors with a degree of shamelessness and cynicism rarely surpassed (for particulars see appendices to the reprint of these articles, now being published.)

And it was precisely this reason which was urged by the supporters of a Bill for the Utilization of Criminals by Vivisection, introduced into the State Legislature of Ohio, in recent years (and which was only rejected by a small majority.)



That section of the public who have hitherto treated this subject with selfish apathy would do well to lay to heart the truth *that human vivisection is the logical and inevitable outcome of animal vivisection*; it may, when higher considerations fail, by its suggestion of danger to their own precious persons, serve to arouse such from their attitude of acquiescence in this crime.

Lastly, the study of evolution has taught us the "solidarity" of the organic creation, and that as regards animals there is no abrupt line of demarcation between the physical structure and physiological functions of its various families—that in these they differ not in *kind* but in *degree* only of development and specialization, and that man is but the "elder brother" of them all. The stages in his embryonic development, and the presence in his body of the vestiges of many structures now no longer useful to him, but which are found fully developed in many of the lower animals, demonstrate clearly the path by which he has travelled.

To admit (as I think a careful study of biology compels us to do) that the so-called lower animals are in this sense akin to ourselves—a part of one scheme—and differing only in degree of development, is to admit that we have responsibilities and duties towards them as lesser children of the same Supreme Father, which cannot lightly be neglected, evaded or set at naught, and which unmistakably indicate that the true relation of man towards them should be that of guardian and friend—as far as their natures will permit—and as teacher, striving to develop their intelligence to its utmost capacity. By so doing he fulfils the Divine law of Love to the neighbour, whilst ennobling his own nature; and reaps a rich reward in the affection and fidelity of his "little brothers."

In the study of evolution we find so many evidences of the "unity" of all living things, and of the presence of a directing and beneficent Intelligence in the laws which govern its action, that the bare idea of vivisection becomes unmistakably revolting and impossible to every mind that truly apprehends them.

To sum up, I condemn vivisection because—

It is unscientific, and its results, therefore, are misleading, contradictory and useless. It also tends to cause neglect of the true scientific methods of clinical and pathological research.

It is productive of a vast amount of severe suffering to animals without any corresponding advantage to them.

Its effect on those who practice or who witness it, is inevitably to debase the moral and spiritual standard and to develop selfish, cruel and callous tendencies, which are a grave menace to Society.

It is a direct infraction of the moral law—a doing of evil in the false hope that good may result.

It is the antithesis of the Divine law of Love—in the observance of which lies the sole method of man's growth and upliftment—socially, morally and spiritually.

As a nation we have legalized this practice, though it is also true that in so doing we have to some small extent mitigated its horrors.

As citizens we are each responsible in a degree for our share in recognizing and fostering this crime against our sub-human kindred, ourselves and our God.

The same power (our own) which has so legalized, can also abolish it from our midst; and it remains for each and all of us to exercise it.

I have written this paper in the hope that many of my readers may be led thereby to see this practice in its true

light, and so be impelled to use their influence in promoting *right* knowledge, *right* feeling and *right* action concerning it, so that its abolition may not be long delayed, and that its dire and inevitable consequences may be averted from us and from our descendants.

For be assured that in respect to this meanest crime of our civilization, "God is not mocked, for *whatsoever* a man soweth *that* shall he also reap."

Dr. Perks' Articles on Vivisection are being reprinted in pamphlet form with copious appendices, and can shortly be supplied from our Publishing Offices. Price one Penny. (One Shilling per dozen, post free.) Ed. H.G.A.

## Thoughts for the Silent Hour.

A solitude is the audience chamber of God.

Whatever induces harmony within results in health without.

In every point relating to the mutual concern of body and spirit, the spirit should be recognised as absolute master.

Every good thing awaits us, but we have to develop the capacity to receive.

The trouble with most of us is that we aspire too little, or aspire so weakly that conscious effort is not aroused.

A new light reaches man when he knows that he receives exactly what he is entitled to.

Above all and beyond all, among the creative forces is the power of a great faith.

Our faith in the ultimate triumph of truth and love may become so vital that it can communicate itself, as with a vibratory impulse, to others.

One's elevation from the depths of slavery to the heights of freedom involves time, and demands persistent effort and perseverance.

Conviction of ignorance is the door-step to the temple of wisdom.

The kingdom of the spirit can be entered only by the laying down of egotism and the union of the soul with the Divine will.

Each person is the magnetic centre of the elements he alone attracts, and these unite in the combinations that form his conditions and atmosphere.

The soul is the direct offspring of God, and therefore, the subject of a Divine education under the inspiration and guidance of the Father.

If work is distasteful, to do it well is the surest way out of it into another that shall be more agreeable.

One has only to keep love and faith and sweetness in his heart towards all, and circumstances and conditions will take care of themselves.

Let us strive to radiate truth, energy, and sunshine as we go on our daily way—to *give* and not to *get*.

There are two primary rules for good manners. One is, "Always think of others"; the other is, "Never think of yourself."

The power of accomplishment is in yourself—not in your circumstances.

If you cannot sanctify your present lot, you could sanctify no other.

To feel, to become inspired from within, to touch the God-life, is the highest revelation in the life of man.



## Editorial Notes.

**D**uring the past quarter the work of the Order has been maintained with increased vigour and enterprise. The Rev. J. Todd Ferrier, our Travelling Lecturer and Organising Secretary, has addressed forty-five Meetings in the following cities and towns, namely:—Bath, Bristol, Nottingham, Croydon, London, Preston, Liverpool, Port Sunlight, Rochdale, Todmorden, Harold Wood, Burnley, Southport, Halifax, Bradford.

To give our readers some idea of the varied nature of the audiences to whom our ideals have thus been presented, I may mention that they include Theosophical, Temperance, Spiritualistic, Literary, Psychological, Ethical, and Vegetarian Societies; Episcopal, Congregational, Presbyterian, Unitarian and Labour Churches; and miscellaneous gatherings, such as the Clarion Debating Society, and the Ramblers' Club.

As Mr. Ferrier is now making arrangements for his next campaign he will be glad to hear from friends who would like him to address meetings in their district.

Meetings for the advocacy of Humaneness and Purity in diet, and to deprecate such evils as Vivisection, have also been addressed by our Honorary Secretary, Dr. Perks, and by myself at Teignmouth and Plymouth.

In addition to all this platform work we have placed bound volumes of our official Journal in the waiting-rooms of about fifty important Railway Stations (having previously won the sympathetic interest of the Station Masters); we have also supplied these (at the request of the Chief of the Staff) to the Salvation Army, for their many Homes of Rest for Sick Officers and their Training Homes for Cadets, and we have kept up a constant output of general literature, and also of private and 'Press' correspondence.

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**Encouraging Signs.** The numerous communications which have recently been received at our Offices have been of the most encouraging nature. From all parts of the world letters have come to hand expressing regret that this Journal has been changed into a quarterly Magazine, and gratitude for the helpful information and enlightenment which have been received from its perusal. Some of these letters are from truly representative men, who are actively engaged in public work in connection with social amelioration and philanthropic enterprise in various countries. Contributions sent for the furtherance of our propaganda and for the purchase of our literature during the month of January amounted to exactly double the sum received in the corresponding month of 1903; and instead of our circulation being lessened by the necessary raising of the price of *The Herald*, the number of copies sold through the ordinary trade channels has been increased.

Many new converts have declared themselves, and a considerable number have also sought admission to our Order, and have thus manifested their intention to help forward our beneficent work by their sympathetic co-operation and the exercise of their personal influence. We have every reason to look forward to the future with hopeful confidence and sanguine anticipation, for in every land thousands of thoughtful and cultured souls are realizing the great significance of our challenge of the carnivorous habit, and the blessings which will result to mankind as its abolition becomes accomplished.

### Personal Testimony.

A continual influx of personal testimony to the advantages of fruitarian diet and hygienic living, reaches us. A typical correspondent writes as follows:

"Having abstained from all flesh-meat for a little over six months, I find that I enjoy better health and have a brighter and more cheerful disposition. Formerly I suffered with my liver, but am thankful to say I realize nothing of it now. At first I changed my diet on the grounds of health, but since then my sympathy has grown. I have gained much help from *The Herald* and believe that by joining The Order I shall be more confirmed in my decision, so kindly send me an application form."

J.H.E.

Miss Florence Helsby of Montreal, Canada, (a lady journalist who is a truly representative worker for the objects of The Order) demonstrates by the following communication how baseless is the affirmation, which is so often made at Food-Reform Meetings, that flesh-food is necessary in cold climates:—

"There are many who will tell you that Fruitarianism is just the thing for warm countries, but in cold climates they will say it is an impossibility to live without flesh. This I can entirely disprove, having lived in Canada for nine years as a Fruitarian, and for over six years a proud member of The Order of the Golden Age.

I am an enthusiastic snow-shoer, which is one of the most healthy of out-door winter sports, and otherwise lead a very active and busy life both mentally and physically. This winter has been the severest for many years, the weather record showing that the temperature during January and February having fluctuate between 23° below Zero (55° of frost) and 22° above it (10° of frost). For 42 days out of 67 the thermometer was at or below Zero, and the wind has also been high. This I think will show that it is possible to live aright and obey Nature's laws in cold climates as well as warm ones.

Let us press forward letting nothing daunt us in fighting the good fight for the amelioration of our dear sub-human brothers and sisters. Here in Canada the interest taken in Fruitarianism is growing and the number of converts to right living on the increase."

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### Our Co-workers in India.

The most encouraging evidence has recently been received from India concerning the response which is being evoked in the hearts of native leaders of thought, by our advocacy of humane ideals. Dr. Shah, Mr. T. T. Mazmudar, Mr. Labhshankar Laxmidas, and other Brahman friends have forwarded a remittance to pay for 300 copies of each issue of this Journal during 1904, in order that they may be supplied to a specially prepared and printed list of influential persons, public Reading Rooms, Native Colleges, etc., in India.

Another letter has been received from a representative of the important and cultured Fraternity known as the 'Jains'—forwarding a subscription towards our propaganda, which was raised by collection at one of their Meetings at which the work of The Order was made known.

These significant communications, which are selected from many such that are coming to hand, prove most clearly the fact that Christian ideals when presented in a *rational, spiritual, and humane* form, are not only acceptable to our brethren in India, but that they will actively co-operate in their dissemination. They thus manifest a broad-minded and tolerant reverence for Truth, and a measure of spiritual insight which constitutes a valuable object lesson to Missionary Societies, and also to many Christian people who, through lack of knowledge concerning the sublime fundamental verities of other forms of religion than their own, are apt to think that they themselves monopolise the whole of God's revelation, and that all who are outside the pale of their particular Church or Creed are to be regarded as 'heathen' who need converting to their own circumscribed religious views.

There is much which we need to learn from our brethren in Oriental lands; and those who have doubts on this subject would do well to read such books as Max Müller's "What India can Teach us" or Judge Fielding's "Soul



of a People." Let us at any rate try to introduce into Western countries their general recognition of the sacredness of all forms of life, their conviction that sin brings its inevitable penalty and virtue its sure reward, their aspiration after soul-purity and spiritual attainment, and their humane disposition towards the sub-human races.

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**Hands across the Sea.** Our friends the Jains, who are earnest advocates of humaneness and spiritual culture, are circulating widely throughout

India a pamphlet which has been compiled by Mr. Labshankar Laxmidas, entitled "Good News for the Afflicted," and they are offering 1,000 rupees in prizes to Parsee, Mahomedan, or other flesh-eaters for the best essays on the contents of this publication. By this means a wide circulation is being secured for the pamphlet, which contains a considerable amount of matter reprinted from this Journal, together with a full presentation of the ideals and aims of The Order of the Golden Age. Thus are the pioneers of the Humane Reformation clasping hands across the sea and uniting in the great work of redeeming the East and the West, from barbaric and degenerate customs and from desecration of the human Temple of the Spirit.

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**The Evils of Factory Life.**

A very startling pamphlet on the above subject by Thomas W. Allen, (published by the Garden Cities Press, Hitchin, price 3d.) reveals in a very vivid manner the untoward conditions under which thousands of young men and women have to earn their daily bread.

That there is still room for abundant amelioration in our factories and workshops there can be no doubt, and as physical and moral degeneracy amongst the masses is increasing in such an alarming manner, it is high time that some of our philanthropists and legislators organised a united Crusade to bring about drastic changes. Insufficient ventilation, scanty and badly selected food, enforced association and close contiguity with fellow workers who are often diseased in body and mind, the lack of helpful encouragement, high aspiration, or the development of that artistic sense which is capable of transforming *work* into *pleasure*, combined, with the addition of a sordid home life and strong temptation to seek pleasures and excitements of a debasing kind, are producing a type of manhood and womanhood which emphasises the failure of our so-called Christian civilisation.

Here is a word picture :—

"Look at the lads and lasses. Instead of well-built youths and maidens you see anæmic, weedy, sickly-looking striplings. Observe the appearance of the greater number of all ages—their faces cadaverous and bloodless, their complexions that of a sickly mulatto. Notice the narrow chests and round shoulders, the stunted and under-sized frames and jerry-built figures. Watch them as they troop past—a race of small weeds, anæmic, neurotic, dyspeptic, bilious, devitalised—the brand of physical degeneration stamped on form and feature.

"Someone has said that 'God made the country and man the town'—and I might add '*the Devil the factory*'."

The author quotes a thoughtful working man who himself worked in a factory, as exclaiming "Sooner than my child should work in a factory I would rather she had not been born. My child is but human, and the chances are the evil influences would eventually prevail, and she would then be no better than the rest." And he then gives a shocking description of the moral depravity which prevails in many of the factories of this country, in consequence of the demoralising influence and the lustful unscrupulous tyranny of employers or foremen of the baser sort, and he quotes the most distressing facts and statistics concerning the condition of things in Nottingham, Leicester, and the Potteries.

I would advise workers who are interested in the upliftment of our fellow men and women to get a copy of this booklet, and then to do what they can to stem the tide of evil and to awaken public opinion concerning the urgent necessity which exists for drastic vigilance and reform.

Those who have studied the subject of national degeneracy, at all thoroughly, are convinced that the only policy which will save the English race from decay is contained in the simple motto "Back to the Land and to natural habits of Life."

\* \* \*

**The Garden City.**

I am glad to learn that substantial progress is being made with the Garden City project at Hitchin. An admirable plan has been devised by well-known architects for the laying out of the settlement, an abundant supply of excellent water has been discovered, and a considerable amount of preliminary work has been put in hand. A Company has been formed entitled the "First Garden City, Ltd." with an imposing array of well-known names upon the list of Directors. The capital of £300,000, and of this a considerable amount has already been subscribed.

The advantages anticipated from this new and important departure are :—(1) The provision of hygienic conditions of work for a considerable working population. (2) The stimulation of agriculture by bringing a market to the farmer's door. (3) The relief to the tedium of agricultural life by accessibility to a large town. (4) That the inhabitants will have the satisfaction of knowing that the increment of value of the land created by themselves will be devoted to their own benefit, as the Shareholders of the Company are only to be entitled to a 5 per cent cumulative dividend (all profits beyond the amount necessary to pay the same being devoted to the reduction of rates and taxes, etc).

I am sure that all our readers will share my hope that this scheme, which promises so much for the future of our country, and which is likely to constitute such an important object lesson to our own and other nations, will meet abundant success, and that not only will the capital needful for the completion of the undertaking be quickly subscribed, but that plenty more will be offered by wealthy patriots and philanthropists for the inauguration of similar enterprises in all parts of the kingdom. For thus may the terrible evils of over-crowding in cities and the demoralization which results from such unwholesome conditions of life, be removed from our midst.

Any friends who feel constrained to participate in this beneficent venture as investors or settlers, can obtain all the necessary information from the Secretary, Garden City Association, 347 Birkbeck Bank Chambers, Holborn London, W.C.

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**A Veteran Food-Reformer.**

I record with deep regret the death of the Dowager Marchioness of Queensberry, for she was a sincere friend of our Movement and an earnest advocate of humaneness in general and of humane diet in particular. For nearly 50 years Lady Queensberry has been an abstainer from blood-stained food, and on many occasions I had the privilege of receiving from her the most encouraging letters which contained helpful messages of sympathy and practical evidences of her genuine interest in our beneficent propaganda. More than 40 years ago she was told by her medical advisers that if she did not eat flesh food she would die, but her determination to be loyal to what she knew to be a righteous principle, led her to resolve to face the fulfilment of their gloomy prognostications rather than



participate in needless cruelty and in violation of Natural Law. And in her case, as in that of many others, this loyalty to conviction was rewarded by length of days and by enhanced spiritual development.

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**The Japanese** have demonstrated in such a convincing manner their physical endurance, their military courage and enterprise, their strategic skill, their brilliant capacity for organisation, and their readiness to do and dare and to sacrifice themselves for the good of their native land—to say nothing of their prowess as a fighting race—it is to be hoped that we shall hear the last of the imbecile objection to abstinence from carnivorous diet which is so often raised at Food-Reform Meetings by the unenlightened individual who ever wants to know “why the meat-consuming nations are the only triumphant ones.”

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**The Japanese Ethical Code.** The system of ethical training, which for many centuries has tended to form Japanese character, and which has produced a race of people who compare more than favourably with any of the Western nations, might with advantage be used in the schools of our own and other lands. ‘Bushido,’ the Japanese ethical code, teaches rectitude, justice, piety and duty, benevolence and pity, politeness and propriety, truthfulness and uprightness, honour and the disgrace of dishonourable actions, and the duty of loyalty to oneself, to one's family, and to the nation. It is probable that the Japanese have an important part to play in the *humanization* and the true *civilisation* of the countries which are miscalled Christian.

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**Medical Obstructionists.** The Food-Reform Cause has in the past been much hindered by the vapourings of certain medical men who have deprecated or ridiculed the Vegetarian Movement either from the platform or in the Press. In most cases the remarks of these gentlemen have betrayed the fact that although they may possess empirical knowledge concerning drugs and surgery, they have not studied the subject of natural and hygienic diet, and consequently have spoken from the standpoint of conventional prejudice, whilst lacking personal experience.

It is important, therefore, that whenever fallacious utterances of this sort are published they should be promptly challenged by friends of our Cause who are qualified to refute them, as such action will prevent the public from being misled, and also teach our opponents the necessity of confining their remarks to subjects which they understand. Many blatant champions of Carnivorism have already thus been led to refrain from opposing the Food Reform Movement and to investigate the facts upon which it is based—with advantage to themselves, and with the result that they have since maintained a discreet silence.

One of the most persistent of these advocates of butchery for food purposes (and of vivisection from similar motives) is Dr. Andrew Wilson, and he has recently been attempting to deprecate vegetarian principles in a lecture delivered at Aberdeen. The following response published in the *Aberdeen Journal* on February 4th, 1904, will give our readers some idea of the best way of combating these pseudo scientific attacks:—

Sir,—I gather from your necessarily brief report of Dr. Andrew Wilson's Third Combe Trust lecture that Dr. Wilson considers that a vegetarian diet—using that term as generally applied; *i.e.*, to a fleshless dietary, which, however, includes animal products, such as milk, cheese, butter, and eggs—is not good for the inhabitants

of these islands. My experience has taught me just the contrary; and as “an ounce of experience is worth a pound of theory,” I ask your permission to record it here.

My adoption of a diet as above four years ago was speedily followed by the disappearance of various ailments due to gouty and rheumatic poisons which had for years more or less crippled my powers, and which have since altogether ceased to trouble me. There was also a gradual enhancement of bodily and mental health and energy, with a remarkable absence of the sense of fatigue. In fact, to put the matter in familiar language, I might sum up by saying that I feel as if the clock had been set back fifteen years or so. Similar gratifying results have followed a like change of diet in the persons of members of my household, and of many friends and patients, all of whom say they would not return to their former mixed diet on any account—indeed, I have never yet found any person who wished to do so after living on an *intelligently selected* vegetarian diet for six months.

During the past year two of my medical brethren have, solely by the adoption of such a dietary, been freed from chronic and severe diseases which had for long baffled the best medical skill obtainable, and I am convinced that a very much larger proportion of diseases than is ordinarily suspected arises from the use of flesh as food, and would never occur if a more natural diet was followed.

Of all places Aberdeen should be the last chosen, one would think, in which to propound the “theory” that vegetarianism was not “good” for one, for your city and its neighbourhood have, in the last and prior centuries at least, been the birthplace of many thousands of men, who, raised on diet practically vegetarian—taking flesh only at rare intervals—have compared advantageously, both as to physical and mental powers, with any in the world.—I am, etc..

ROBT. H. PERKS, M.D., F.R.C.S., Eng.

Paignton, 1st February, 1904.

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**Medical Men and Fruit-arian Diet.** In a very instructive pamphlet written by Dr. George Black, of Torquay, entitled “The Jewel and its Casket,” the following explanation of the somewhat unsympathetic attitude which is displayed by unprogressive medical men towards the Food-Reform Movement, is appropriately made:—

“The position of a medical man in reference to such matters as the alteration of a patient's diet, is a peculiarly difficult one. The life of a fellow-creature is entrusted to his care. As a rule he knows little or nothing of the subject of dietetics. At college and from his text-books, he has learned that certain foods are to be given in certain diseases and, having no personal knowledge of the value of a non-flesh diet he feels that he dare not experiment, lest harm should result, and he be blamed by the relatives and incur the opprobrium of his professional brethren. It is this, rather than want of sympathy with the vegetarian movement, which prevents medical men adopting it in their practice.”

\* \* \*

**Husbands and Wives.** During my career as an advocate of humane dietary I have met with a goodly number of instances of husbands or wives lamenting the fact that, in consequence of different views being held by the better—(or worse) half of the conjugal dual alliance, they would find it difficult or impossible to follow the convictions they have formed concerning the wrongfulness of participation in the flesh traffic by partaking of blood-stained food. In many cases I have found that by pointing out to such their privilege and opportunity to help the less highly evolved partner in the domestic sovereignty, by manifesting loyalty to individual conviction, and thus, by example, ‘showing the way’ to a higher and more refined mode of living, they have been encouraged to make a stand for righteous principle, and that such action has not only won for them increased respect, but has led to the conversion of the domestic companion.

If nonconformity to the popular dietetic regime is manifested *tactfully*, without undue self-assertion, and on the ground of *principle*, it is very seldom that any unpleasantness arises.

I know that in many instances genuine gratitude and largely increased respect has been awakened in the heart



of husband or wife towards the spouse who has 'led the way' by bravely walking in the light. The following extract from a letter recently received from one of our Members, illustrates this statement—and I could furnish many similar testimonies :—

"I should like my better half to be enrolled as a Member of the Order. I feel she has an exceptional claim to Membership.

"Although in my unregenerate days I tried my utmost to induce her to eat meat, extracts of meat, etc., nothing could shake her resolution; she has always had an inbred horror of those things which we, as Members of the Order, avoid. You will not be surprised to learn that although she comes of a large family, most of whom are delicate in health, she is the bonniest of the lot, and our two little ones are doing well on the 'kindly fruits of the earth.'

"I enclose her subscription for the current year, and have also pleasure in sending 5/- to the Order as a small thank-offering.

W.E.B."

I remember one husband who sat at the table with his wife for two years, and patiently endured her scornful opposition to his 'faddism'; at last, however, conscience triumphed in her case also, and for a great many years she has been a most ardent and devoted advocate of abstinence from carnivorous, supporting her husband in his efforts to evangelise his neighbourhood in the most praiseworthy manner. Moral :—'Dare to be a Daniel' in the home!

\* \* \*

#### Flesh-Food and Appendicitis.

The following statement by Dr. Lucas Champonniere, which was made to the Paris Medical Academy and printed in the *Journal de Medicine*, is very significant on account of the eminent position he holds as a leader of progressive thought in the medical world.

"I have shown for some years that meat-eating seems to create a nidus for fermentations and for infectious microbes in the intestines. I have also shown that, properly speaking, appendicitis is a new disease—probably it always existed since the appendix has itself always existed, but of late years it has been so frequent and so deadly that had such always been the case it is impossible it should have escaped the attention of those eminent observers, who, since the beginning of the nineteenth century have practised so many autopsies.

"Since the increase of meat-eating, the toxic condition of the intestines generally, and this particular, local toxic condition have enormously increased and changed the pathological state.

"Without doubt, cases of appendicitis have been passed by because they have not been recognised, but this was because they were so uncommon—our knowledge of the disease has grown in consequence of its frequency, and simultaneously with the increase in meat-eating."

\* \* \*

#### An Octogenarian Physician's Testimony.

Dr. J. M. Peebles, the well-known American physician, author, and spiritualist, is hale and hearty although more than eighty years of age, and has just completed a fourth voyage around the world. He declares his convictions concerning the carnivorous habit as follows :—

"I eat no animal food because, as with some of the early Christian fathers, and with the Buddhists, I do not consider it right to take what I cannot give—life; because I do not think it right to cause pain to the lower orders of creation; because eating animal flesh excites, stimulates and increases the vitality of the animal nature; and further, I partake of no animal food because in the healthiest cattle and sheep there is more or less waste matter, or effete, dead substance in the muscles and blood, not removed by the circulation, and I insist that this effete matter, this dead, broken-down tissue in the flesh and blood and livers of slain beasts is not fit to eat."

\* \* \*

#### Saul among the Prophets.

Truly, we are progressing! The Government has actually issued placards to show the urban working man how unwise is the large consumption of meat which has become habitual to him—and this with a view to arresting the process of physical degeneration which is so apparent, and which has been subject to investigation by a Royal

Commission. The following comment is made upon this fact in a leader in *The Globe* :—

"Vegetarians are furnished with a plausible argument for the dietary to which they give preference by the statistical diagrams just placed on public view at 43, Parliament-street by the Board of Trade. These show that the urban workman and his family consume much more meat and much less bread than the agricultural toiler finds necessary; and as the latter is, on the average, physically superior to the townsman, vegetarianism apparently has some right to shout from the house tops. But other important factors have to be taken into consideration before pronouncing judgment. The impurity of town air as compared with country air makes a vast difference, from a health standpoint, in favour of the rural worker, and he also gains in physical robustness by passing most of his working time out of doors. His children, too, have free play both for lungs and limbs, thus laying in a store of health-capital before they embark in active life."

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#### A Reproduction of Nuttose.

I have succeeded in inducing the International Health Association (74, Legge St., Birmingham), to manufacture in England the useful nut product called "Nuttose" in the same form as it used to be made at Battle Creek, Michigan. When the English manufactory was first established at Birmingham, a new principle was adopted in making this food, with the result that instead of the article being of firm texture and of a brownish colour, it was made light in appearance and of an altogether different flavour, in consequence of a larger amount of the oil of the nuts from which it is manufactured being retained. The public demand decreased in consequence, and this valuable substitute for flesh-food became eliminated from the cuisine in many vegetarian households.

I have no hesitation in advising abstainers from flesh-meat, who want to find a new savoury dish to add variety to their diet, to try a 1s. tin of this improved form of Nuttose, and to cook it in the way described in my Guide-Book in recipes Nos. 34 and 41.

If it is stewed for an hour in haricot bean stock (after slicing), and if the slices are then fried in egg and bread crumbs and served dry with forcemeat balls, mashed potatoes and red-currant jelly, a luncheon dish is produced which will commend itself as an agreeable change, even to habitual flesh eaters.

\* \* \*

#### Fruitarian Food Specialities.

Now that the summer is at hand and the time for less cooking has arrived, fruitarian food may appropriately be used more exclusively, and I am glad to learn that the growing demand for fruitarian specialities is being met by many enterprising firms.

I received the other day a consignment of assorted varieties of the fruit and nut cakes, caramels and sandwiches which the Pitman Health Food Stores of Corporation Street, Birmingham, have just introduced and put upon the market. Upon sampling them I came to the conclusion that this firm has rendered an important service to the Food-Reform Cause by providing strictly 'natural' foods in a portable, tasty, and most pleasing form. Hitherto, I have regarded the various attempts that have been made to make highly concentrated cakes composed of milled nuts and almonds, etc., somewhat with suspicion, but as I tasted each one of these latest productions, I felt like Oliver Twist and "wanted more."

By judiciously blending milled or malted nuts with apples and dates, or with French plums; muscatels with almonds; French plums with dates and malted nuts; and by making dainty sandwiches of malted nuts between the interior portion of figs, etc.; and by packing these varied productions between layers of rice wafer, a way has, I trust, really been found to make strictly 'fruitarian' food commend itself to all and sundry.



I would specially recommend Vigar Fig Wafers, All Nut Wafers, All Nut Sandwiches, Preserved Figs, Date and Apple Nut Wafers, Plum and Nut Wafers, and Muscatelmo, and I feel sure that many of our readers will, if they send for a sample consignment of these specialities, be glad to keep them in stock for frequent use when travelling by train or cycling, or when making al fresco meals in their gardens or in the woods.

\* \* \*

**Super-Cooked Cereals.** Those who find cereal food at all liable to cause dyspepsia, if taken during the hot weather, should be personally acquainted with the various super-cooked preparations of wheat, etc., that are now available. Four of the most valuable of these are Shredded Wheat and Triscuit (from which many dainty and appetising cereal puddings and confections can be made), Granose Biscuits and Granose Flakes. These latter can be eaten advantageously with porridge or soup, for, in consequence of their extreme dryness, they tend to promote an increased flow of saliva, and thus make the digestion of starch more easy. These articles can be procured at nearly all grocers.

\* \* \*

**How much do we care?** The Vegetarian Magazine of Chicago asks the following pertinent question of its readers:—  
How much did you sacrifice last year to further the Humane-Diet Cause?  
How much are you willing to sacrifice *this year* to help put an end to the cruel slaughter which night and day makes Christendom the hell of animals?

Are you willing to sacrifice twelve street car rides?  
Are you willing to sacrifice one night at the theatre or opera?  
Are you willing to give one day's income to this Cause?  
If you believe as most vegetarians do, that this Reform must be the basis of all permanent social and moral betterment, it should surely be a pleasure to make sacrifices to aid in bringing about the day of happier, saner, purer social life.

Will our friends kindly ponder over these interrogations and remarks, remembering that in consequence of the public awakening which is taking place, and the readiness of the masses to listen to our Evangel, a world-wide door of opportunity is now open to us. We can put plenty of lecturers into the field as soon as we have the means to support them, and we can increase our output of missionary literature to an unlimited extent.

\* \* \*

**To our Readers and Co-workers.** I invite all our readers who share the humane or spiritual ideals of The Order, to aid us in our efforts to humanize society, and to make this world brighter and happier. By obtaining a few extra copies of this current issue of our Journal in order to lend them to their friends and acquaintances, or by purchasing some of our books and pamphlets, or one or two bound volumes of *The Herald*, for the same purpose, many might be won over to our convictions and many homes might be blessed. And the small sum thus invested would yield a good return.

Our influence would thus be largely extended, and higher ideals would be created in many souls who hitherto have been content to dwell on the lower planes of experience through want of knowledge concerning their privileges and possibilities.

The Evangel proclaimed in our columns is somewhat unique, but it is *what the world needs*, and *now* is the time for its dissemination. When I have passed hence, many of our readers will doubtless wish that they had aided me in my work more actively and earnestly. I invite their hearty co-operation *now*, whilst *The Herald* still exists as a means of awakening and increasing humane sentiment and spiritual aspiration.

## The Soul's Sublimest Act.

**T**he most sacred of Christian symbols is the Cross; and it is the symbol of the most exalted faith in man and in the Church.



But to be of any permanent value and service symbols must find their realization in experience. That symbol is meaningless which has no uplifting influence upon thought, no inspiring power over life. To *possess* symbols of great truths we must have learnt the secret of their meaning. For true possession is of the heart, and not in outward and earthly forms.

In these days of the worship of material things, when the forms are everything and the truths for which they stand nothing, when science has directed human thought to phenomenal effects till men have missed the inner and underlying meaning of things, the Spirit of the Cross is relegated to the background of all experience. The present Age-Geist repeats the conduct of Tito in George Eliot's *Romola*, and shuts the meaning of the Cross within the tabernacle of tradition that it may no more be a menace to the indulgence of the material-loving, super-sensuous, and selfish spirit of the times.

What the Cross has been in the past we want it to be in the present and future. The magnificent heroism it generated in the more chivalrous ages it ought to produce in us. To those times it was the symbol of immortal inspiration, making history glorious; to us it should be the centre of our noblest thought, the expression of our soul's sublimest act.

For the sublimest act of a human soul is that in which it becomes one with God.

For the true interpretation of taking up the Cross and glorying in it, is the crucifixion of one's mere personal life in becoming one with the Universal Soul through aspiration and service.

But this is the hardest thing we can set ourselves to do. To crucify oneself is to effect our victory over the world. But the world holds us tenaciously. We have taught it how to grip us by its tentacles. Its customs and manners, its habits and allurements fascinate and chain us to the earth-plane, till we find it hard to rise higher, to shake off the world-stupor, to repudiate with heroic strength and courage the selfish ministry to our low tastes and appetites. The road across the world's life to the narrow way of perfect self-sacrifice is the most difficult the soul can encounter.

Yet there is no way to the true God-life but by it. It is named Gethsemane and Golgotha; the way of sorrow in conflict, and the way of death in desire.



But the ignominy of Calvary is the path for the soul to the Lux Benigna. For there is no true light on the earth-plane side of the Cross. The light that comes from the world is darkness to the spirit. All spiritual illumination of life lies beyond the hill of Calvary. The Divine Radiance is generated by the supreme act of the heart.

For the action of the Cross in us is the process of regeneration. By its holy means we become new creatures. There is no redemption otherwise. Religious externals are worse than useless when the truths they signify are not realized. In these outward expressions there is no redemption; that is accomplished within us.

Pain and anguish are its language, for it were impossible to fashion the marble into a Divine likeness without pressure in the removal of what is coarse and ungainly. But the very process is itself the interpretation of the glorious triumph of the soul. For its true power is hereby manifested, and its spiritual glory is seen in the transformed conditions of all its life.

The roads to the highest realizations are always hard to tread. That which is worth gaining means great endeavour. The mountain is only scaled after earnest toil and much endurance. Even the summit of the hill of knowledge is not reached without constant toil. How much more, then, the highest elevation of soul-life?

For the way of the Cross is the path to the sure attainment of God within us. The Lord is in His holy temple. The human soul is that temple. But the soul-temple is on the summit of man's being, and he must climb there ere he can meet and see the Lord.

And the process of self-crucifixion is the climbing of the soul. For only thus do we rise out of our dead selves to higher things. The soul that will not sacrifice cannot rise. There can be no sure upward movement whilst our bodies are anchored to earth by gross desire for meats and drinks, pleasure and show. The soul that would rise must abandon the love and practice of all these things. It must be crucified to the world; and it must be prepared to be crucified by the world.

Our outward life is the manifestation of the inward history of our soul. It is the interpretation of our chief feelings, desires and motives. Our aims take shape. They carve the forms of our actions. When a soul's actions are earthly, senuous, gross; when its tastes are carnal, its appetites unnatural; when it revels in flesh-meats and exciting drinks and physical desires, these reveal how deeply its true spiritual nature is sunk in matter. These things are the transcription of its inward state.

All effects have causes. The effects are but the phenomena; the substance which produces them lies behind. When a soul takes up its Cross in the fullest sense, when it moves upward towards the realization of the sublimest act of self-sacrifice, then its outward life—its world of phenomenal effects—is in harmony with its inmost desire. The spirit within works to clothe the every-day life with a garment in perfect harmony with itself.

May we evermore pray that our strength and courage fail not, but that Divine Grace may be ours to enable us to make our whole life full rounded—one sublime act of self-sacrifice, of beautiful selfless service. J. Todd Ferrier.

## Noteworthy Facts.

It is reported in the *St. James' Gazette* that amongst the most recent converts to abstinence from flesh food, and to the adoption of vegetarian diet, are Lady Helen Vincent, the Dowager Lady Lytton, Lady Locke, Lady Essex, the Baroness de Meyer, and Mrs. Earle (the well-known writer on gardens, etc.). The above mentioned Journal states:—"It will come with something of a shock to those who are devoted to dishes concocted by expert chefs, to learn that some of the prettiest and most charming women in society are vegetarians."

Dr. H. B. Ward, Professor of Zoology, Nebraska State University, has been making a study of parasitical worms. He declares that three varieties of tape worm flourish on account of the consumption of underdone meats. At a Session of the Nebraska Academy of Science he exhibited a tape worm, taken from the stomach of a child, which filled a half gallon jar.

At Braintree, in Essex, a farmer is stated to have boiled a bushel and a half of dead rats and given them to his pigs. He said that mixed with bran and oats; they are better than mutton broth. Need we wonder at the increase of Cancer amongst human carnivora.

A young physician is reported to have said to a senior colleague that he believed that half their patients were created by bad cooking. The elder physician replied "Yes, and the other half are created by good cooking."

The question was asked in the House of Commons by Mr. Alfred Davies, M.P. for Carmarthen, whether the President of the Local Government Board had any official information showing that the stoppage of decomposition in frozen and chilled meat during transit from abroad has injurious effects on those eating such food, and whether it contributes to the increasing number of cases of Cancer.

It is a significant fact that Macfadden's Physical Development Magazine, which has the largest circulation of any Journal devoted entirely to physical culture, advocates fruitarian diet and abstinence from flesh in every issue.

The *Weekly Dispatch* of January 17th, 1904, publishes an interview with Sir Henry Thompson, Bart., F.R.C.S., in which he is reported to have said:—"Personally I never eat beef, or mutton, or pork, because I consider they are nasty dishes."

Senator Henderson (Washington) recently gave a vegetarian dinner at his residence (Boundary Castle). Amongst the guests were the Belgian and Japanese Ministers, several Senators and Military Officers, Members of the Russian Embassy, and other notable persons. They are reported to have been quite satisfied with the bloodless menu.

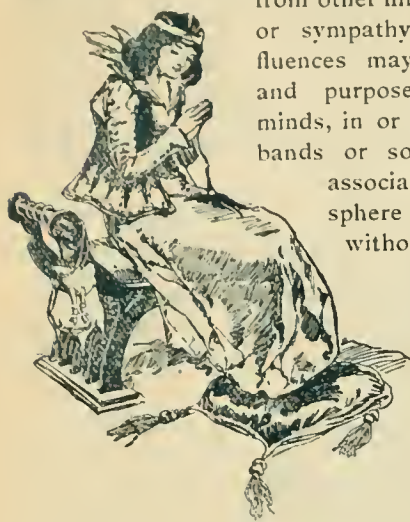
The Chief of the staff of the Salvation Army, (Mr. W. Bramwell Booth) declares that:—"The wretched victims of alcoholism are, in a large proportion of cases led into drinking habits by the unnatural appetite for, and disposition to, stimulants, which is a marked result of eating flesh."

John Wesley addressed the following words to the Bishop of London in 1747:—"Thanks be to God, since the time I gave up the use of flesh and wine I have been delivered from all physical ills."



## Spiritual Inspiration.

All human minds are susceptible some to a greater or more conscious extent than others), to influences from other minds that may be in *rapport* or sympathy with them. These influences may come from the direct and purposed action of individual minds, in or out of the body, or from bands or societies of spirits, acting associatively; or from a general sphere of mental activity, perhaps without the conscious participation of any individual mind.



But as the subjects of inspirational influence become more spiritualised, their bodies more refined, their minds more pure and elevated, their spirits more fully in harmony with the Divine Spirit, by the renunciation of self-will and submission to the Father's will, so do they come in *rapport* with correspondingly higher grades of individualised minds. And so can purer, more refined, and wiser beings minister mediately to them; so do their whole organisms become permeable to the Divine influence; so do all violent control and spasmodic action cease, and the breath of holy inspiration flows unobstructedly into and through the chambers of the soul, not to overwhelm and obliterate the normal powers, but to quicken, illuminate and exalt them to their highest, noblest action.

This we deem the true philosophy of inspiration. It gives us a *reason* for the phenomenal differences between Pagan, Jewish, and Christian inspiration so far as such differences existed; also for the differences between the lower and higher phases of Christian inspiration as well as of that of our own day.

It shows also why there have been inconsistencies and contradictions in inspiration—why there were Pagan as well as Jewish and Christian inspired men—why there were false prophets as well as true—why the early Christians were cautioned not to “believe every spirit, but to *try* the spirits whether they be of God”—why there were inspired men in Paul's time “who called Jesus accursed”—why there is Mahommedan inspiration, and Mormon inspiration—why there are Roman Catholic and Protestant, Trinitarian, Unitarian, Universalist, Swedenborgian, Rationalistic, Naturalistic, and even Atheistic inspiration, in our own day.

It is simply for the reason that in the great world of spirits there are minds and societies in *every conceivable grade of advancement*, and hence entertaining every shade of opinion and fantasy that ever found a lodgment in minds similarly advanced on Earth—and how many more we pretend not to say.

Prophets, seers, pythonesses, dervishes, mediums, etc.,

are but persons peculiarly susceptible to influences from the world of spirits; and as they have come into *rapport* or sympathetic relations with one or another individual, society, or sphere of spirit life, so have they been inspired with the ideas and doctrines of such individual, society, or sphere:—in other words, they have *in breathed* the spiritual atmosphere of that grade of life to which they have risen. And so do we all.

The same Law applies to poetic, musical and artistic inspiration in general. Genius is but capacity for inspiration. Men of genius confess that they succeed only as a greater than they works through them. So interlinked is our mental and spiritual life with the life of a universe of intelligences, that none of us can claim absolute originality, or make clear title to a patent right on any high achievement. We do nothing of ourselves alone. Ministering intelligences, rank above rank, form the unbroken chain or channel through which thought and life reach us from the Fount of life and thought. As are our desires and capacities, *so do we receive*.

*Inspiration* is thus the perpetual answer to *aspiration*. In one or another form, it is the indispensable means of all individual growth, and equally so of all human progress. It is thus the birthright of every soul and the heritage of all ages. That which is adapted to the needs of childhood is unsuited to the requirements of full grown men and women; and that which met the wants of the world's infancy cannot suffice for the dawning age of manhood.

Having thus shown that the truth of inspired teachings cannot be determined either by phenomenal signs, by the claims of the inspiring intelligence, or by accompanying miracles, I proceed to indicate where the true test is to be found.

There remain to us simply the *intrinsic character, qualities and tendencies* of the inspired communications themselves, to which we must apply our intellectual and moral perceptions and our spiritual intuitions. In other words, the totality of truth-determining powers with which God has individually endowed us, and which are in a sense His representatives in us, must be brought to bear honestly and reverently upon all teachings purporting to be God-inspired. We are shut up to this—there is no possible escape from it, except by rushing into the arms of a blind, external authority, where all manhood and individuality are basely surrendered, and our noblest powers denied their proper exercise. This is treason to ourselves. We are made with capacities for determining truth for ourselves, and have *no right* to surrender the work implicitly into the hands of others, either in this world or any other.

We are so constituted that all truth is authoritative to us, *when perceived as truth*. The mere affirmation of any being *outside* of ourselves cannot make this *perception* in us. It comes of growth, experience and enlightenment by influx to our own interiors. Whatever commends itself to our individual perceptions and judgment as true, useful and good—calculated to elevate and ennoble man, making him more god-like in character and action—we *must* call Divine, and attribute to the great Fount of Truth and Good, through



whatever channel it may come to us. Whatever does not bear this stamp to us, lacks the image and superscription of Divinity, and cannot be accepted, whatever *external* claims it may bear.

This, to us, is the grand test of all inspired teachings—the final standard to which they must be brought.

"But," says one, "our perceptions are imperfect, our judgments fallible and liable to be warped by inclination; hence we are liable to mistake error for truth, and truth for error. It is not safe for us to be left to ourselves in matters of such transcendent importance."

Be it so: yet has it not been equally true of men in all past ages—even of those to whom we would look for authority? All inspired truth in the past has been communicated to the world through *human* instrumentalities, and preserved through *human* agencies. This has rendered it *liable* to vitiation. Those to whom it has *first* come, having no previously written standard with which to compare it, have been of necessity compelled to judge *for themselves*. Why should *their* judgment be considered infallible, more than *our own*? Were the semi-barbarous Hebrews whom Moses led out of Egyptian slavery any better qualified to judge of the value and source of *his* inspirations than are we? Were the first receivers of Christianity, educated as they had been in Jewish ritualism and Pagan superstition, more competent to estimate the teachings of Jesus and the writings of Paul than any other people can ever be? Yet they were called upon to "judge of themselves what was right"—to "prove all things and hold fast that which is good." They doubtless did the best they could with the light they had; but does that absolve us from the responsibility of doing the same for ourselves, or make their decision any more binding upon us than ours will be on coming generations? Not one whit.

We cannot, then, rid ourselves of the responsibility of distinguishing for ourselves between truth and error, if we would. Weak, timid, and indolent minds may seek to throw it upon the Church or the Fathers, upon ancient spirits or modern spirits; but they do so at their own peril. Every man must in the end bear his own burden. All faith built on external authority, and not grounded in internal perception and experience, will sooner or later prove worthless to the soul, and be swept away like the house built on the sand. If the Bible, or any part of it, contains Divine and unalterable truth (which the writer most fully believes), we should *know it* for ourselves, and not *believe it*, either on its own claims or the say-so of anybody.

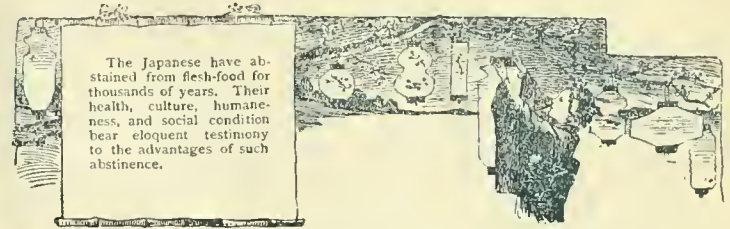
A. E. Newton.

### THE TRUE AWAKENING.

Every man takes care that his neighbour shall not cheat *him*, but a day comes when he begins to care that *he* do not cheat *his neighbour*. Then all goes well; he has changed his market-cart into a chariot of the sun. What a day dawns when we have taken to heart the doctrine of faith! To prefer as a better investment *being* to *doing*, being to seeming, logic to rhythm and to display; the year to the day, the life to the year, *character* to *performances*.

Emerson.

## The Physique of the Japanese.



As is well known, the Japanese are physically a small people, yet they are capable of remarkable feats of strength and endurance, and as recent events have once more shown are full of courage and daring. The Japanese themselves attribute their high average of physical strength to a plain and frugal diet, and the system of gymnastics called *jiu-jitsu*, which includes a knowledge of anatomy and of the external and internal uses of water. It is claimed that the average standard of health in Japan is much higher than in China, though the Japanese are a very much smaller race. In 1899 a commission was appointed to consider whether by a meat diet or by other means the stature of the race could be raised; but the conclusion arrived at was that seeing that their feats of strength and enduring powers were superior to races much taller than themselves, the lowness of their stature did not matter. Although during the period of their ascendancy the Samurai kept the secret that their great physical superiority was due in a great measure to the internal and external use of water, the belief that if used liberally and intelligently water is an infallible weapon against disease is now generally held.

By the copious ingestion of water the action of the bowels and kidneys is stimulated, and it is noteworthy that rheumatism is almost unknown in Japan; it is probable that the absence of meat from the diet, combined with the use of plenty of water, accounts for this immunity. Bathing is indulged in frequently even by the poorest. The water in the bath is heated to a temperature which would be impossible for an Englishman to endure generally by a stove underneath the bath. These hot baths are taken to cleanse and stimulate the skin, but cold baths also are taken to invigorate and harden, and a roll in the snow often follows the hottest bath.

In the matter of diet they are frugal to a degree, rice being the staple food in every Japanese house, and appearing at every meal. Japanese troops have often made record marches on a diet consisting solely of a little rice. Vegetables and fruit are grown in abundance, and their value as a regular part of diet is realized far more than in this country. Indeed a labourer is content to work a whole day on a dinner of tomatoes, cucumbers, and salad. Salad is eaten cooked as a cure for sleeplessness. Milk is scarce because it does not pay to keep cattle to produce milk alone, and the meat is not eaten. Tea, poured out almost immediately after it is made, is taken without milk. Beer is drunk to some extent, but not in large quantities, and though spirits are imported, they are little cared for. Cigarettes are smoked in great moderation, pipes being preferred, but their bowls are small, and contain only a few pinches of tobacco, as Mr. Tree has been demonstrating recently to the British public. The Japanese appreciate above all things the value of fresh air; night and day they keep their windows open and their rooms ventilated, and they do not fear draughts or damp air. Breathing exercises are an important part of their physical training—deep,



careful breathing, which is only acquired by practice. They hold that in this way the heart and lungs are strengthened. Then follow other exercises of *jin-jitsu*, described in so interesting a manner by Mr. H. Irving Hancock in his book on *Japanese Physical Training*. Nothing short of *this perfection of health and strength* with its accompaniment of *good mental balance and happiness*, could have caused the Japanese to accomplish in thirty years what it has taken other nations centuries to achieve.

British Medical Journal.

### Sympathy.

In life—not death—

Hearts need fond words to help them on their way ;  
Need tender thoughts and general sympathy,  
Caresses, pleasant looks, to cheer each passing day :  
Then hoard them not until they useless be ;

In life—not death—

Speak kindly. Living hearts need sympathy."

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It is said of woman that she was the last at the Cross and the first at the supulchre; she makes up the majority of the membership of our churches; she offers the most of prayers, sings the most of the hymns, performs most of the sacred and sublime services in the fulfilment of the mission of the Church of Jesus Christ; she goes on most of the errands of mercy; gives most cheerfully and regularly—most faithfully and generously in proportion to the meagre allowance with which we as men invest her, so that she occupies a commanding and indispensable place in church life and work; and the astonishing thing is, that the churches of Jesus Christ should have existed for eighteen centuries without adequate recognition of the marvellous powers with which she is entrusted for the evangelization of the world.

J. Q. A. Henry.

### New Publications Received.

"The Aristocracy of Health." By Mary Foote Henderson (The Colton Publishing Co., Washington, D.C.) \$1.50 net.

This is a book of 750 pages, devoted to the advocacy of hygienic living, and to drastic criticism of many of the customs which characterise our modern civilisation. It is a most instructive work; contains information concerning popular poisons, microbes, the drink evil, the cultivation of beauty, and the advantages of living upon natural diet.

The author presents a large amount of evidence in depreciation of the carnivorous habit, and the chapter devoted to the subject of diet is so ably written as to be calculated to convince the most confirmed flesh-eater of the error of his ways.

"Fruitless Experiment." (London Anti-Vivisection Society, 13, Regent Street).

An examination and critical analysis of the claims advanced on behalf of Vivisection, edited by Stephen Smith, M.R.C.S., assisted by the Medical Staff of the London Anti-Vivisection Society. It is a work that ought to be possessed by all workers for the abolition of Vivisection, as it contains valuable and reliable information that will help them in their efforts to combat scientific barbarity.

"The Scottish Health Reformer and Advocate of Rational Living." Price One Penny.

This Monthly Magazine is devoted to the advocacy of food reform and hygiene, and is published and edited by the Rev. Charles A. Hall, Meikleriggs Paisley. It will doubtless play a useful part in disseminating practical truth.

"The Race-Builder." Edited by Fred Cutcliffe (2d. monthly, Elliott Stock.)

This small magazine is a review of progress, and is devoted to the advocacy of practical reform of every sort. We wish the Editor the success that his efforts deserve.

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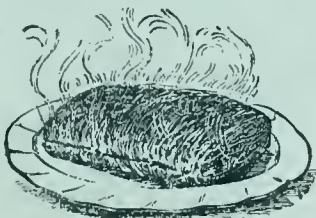
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